

A HYMN.

For a Missionary Service. By Mr. Montgomery.

Hark! the song of Jubilee,
Loud as mighty thunder's roar,
Or the fullness of the sea,
When it breaks upon the shore.
HALLELUJAH! for the Lord,
God Omnipotent, shall reign:
HALLELUJAH! let the word
Echo round the earth and main.
HALLELUJAH! hark! the sound,
From the depths unto the skies,
Wakes above, beneath, around,
All creation's harmonies.
See Jehovah's banner furled;
Sheath'd his sword:—He speaks,—"tis done:—
Are the kingdoms of his Son.
He shall reign from pole to pole,
With illimitable sway:
He shall reign when, like a scroll
Yonder heavens have pass'd away,
Then the end—beneath his rod
Man's last enemy shall fall:—
HALLELUJAH! CHRIST in God,
God in CHRIST, is All in All.

MISCELLANY.

THE CRUSADES.

Extracts from the History of the Crusades,
for the recovery and possession of the Holy
Land. By Charles Mills. London. 1820.

[Continued from page 144.]

It was in the year 1096, that the first body of European rabble, styling themselves Champions of the Cross, swept along from France to Hungary. They amounted 20,000 foot, and only eight horse; and were led by Walter of Burgundy, surnamed the Pennyless. Ardent and impetuous, they calculated not the difficulties of the way. Except a few refugees, they perished miserably in conflicts in Bulgaria. Walter, with the scanty relics of his force, escaped through the woods; found his way to Constantinople, and was promised protection by the emperor Alexius till the arrival of Peter. The second undisciplined division, accompanied by the Hermit himself, pursued the same route. Their atrocities roused the indignation of the people through whose territories they marched; and, after the most dreadful deeds and sanguinary excesses, they were ultimately exterminated by the Sultan of Nice, in Bithynia, with the exception of three or four thousand. A lofty hill was made of their bones, which remained for many years a warning monument to invading crusaders. The third division, consisting of 15,000 fiery enthusiasts, from Lorraine, the east of France, and Bavaria, were collected by Godtchal, a German; and pursued the usual route through Hungary. Horrible were the outrages they committed: but the king, dreading the fury of desperation to which hostility might further impel them, by stratagem accomplished their ruin. With alternate threats and friendly professions, he induced them to surrender their arms: where they expected pardon, they found retaliation; the Hungarians rushed upon the naked and unarmed multitude, and a few only of Godtchal's people escaped, to spread over the north the tale of woe. The fourth and last of these hordes of desperate savages issued from England, France, Flanders, and Lorraine. Their desperation and resentment threatened the ruin of the whole Hungarian state; but some strange panic, in the moment when success seemed ready to favour their arms, scattered them in precipitate flight: they were pursued by the king and his nobles; and but few of that immense rabble survived to join the forces of the feudal princes of Europe.

To the horrible barbarities of these fanatics succeeded the more regular crusades, which, though more orderly, were not less sanguinary. The principal commanders were the celebrated Godfrey, lord of Bouillon; his brother Baldwin; the counts of Vermandois, Blois, and Flanders; Robert, duke of Normandy; Bohemond, prince of Tarentum; Tancred; and Raymond, count of Toulouse. Godfrey united the gentlest manners with the firmest spirit, the amiableness of virtue with commanding gravity; alike distinguished for political courage and for personal bravery, his mind was capable of the grandest enterprises: his deportment was moral, and his piety fervent: Baldwin was valorous, but selfish, and inordinately ambitious: Stephen of Blois was an accomplished and brave cavalier; proud, but sagacious: Robert possessed elegance and skill, but was destitute of prudence, ungenerous, and voluptuous: a more crafty and turbulent spirit distinguished the prince of Tarentum: avarice, the vice of age, was the master passion of the prudent and aged Raymond: but our fancy dwells with romantic delight on the character of Tancred. His ambition was rendered virtue by a generous spirit, by a love of martial achievements, and detestation of stratagem; he was bold and enterprising, averse to treachery and dissimulation. Modesty softened his high-mindedness; and he would have been courteous and humane to all mankind, if the superstition of his age had not taught him that the Saracens were the enemies of God, and that the Christians were the ministers of heavenly wrath. Alexius, the crafty Alexius, though by bribing their avarice, by flattery, or the most consummate art, he succeeded in inducing the other barons to swear fealty to him, never could corrupt the high-souled self-respect of Tancred to do the deed of homage; he singly stood aloof, and either silently declined, or disdainfully refused, to avow himself the vassal of this perfidious ally. Courage in various forms; wisdom, prudence, and skill in endless combinations, appear in the characters and conduct of these renowned leaders of the crusade. The siege and capture of Nice, made nugatory by the treachery of the Greek emperor, who, as the head of the league, claimed and obtained the city, was their first great exploit. The battle and victory of Dorylaeum followed.

Shortly after this battle the main army recommenced its march, and entered the mountains and deserts of Phrygia. Innumerable were the hardships they endured. The soil was dry and sterile, and Europeans could ill endure the heat of a Phrygian summer. In one day 500 people died. Their march to Antioch was effected without addition to their numbers. When they had refreshed themselves there, Godfrey sent Baldwin and Tancred to explore the surrounding country. Among the rugged mountains of Cilicia, Tancred was separated from his companion; and coming before Tarsus, took possession of that city, of which, however, he was soon unjustly deprived, by the intrigues of the jealous brother of Godfrey. All Cilicia was overrun with fire and sword; whilst Baldwin stretched forward beyond the Euphrates, all the towns opening their gates to him as he passed along; and founded a Christian government at Edessa, in Mesopotamia, the remains of which exist at the present day. Passing through Lycania, the general force of the crusaders meanwhile advanced to the capital of Syria. The city of Antioch was four miles in circumference, surrounded by a wall of sixty feet in height: where there was no natural defence, a deep ditch nearly encompassed the city; the Orontes washed part of the western walls; and opposite to the spots on the north and east, where the crusaders encamped, was a marsh, which had been formed by the waters from the adjacent hills. On the prospect of an attack, the emir made every preparation for defence. The fortifications were repaired, and furnished with hostile engines, and the magazines of provisions were replenished. The auxiliary and native troops amounted to 6 or 7000 horse, and from 15 to 20,000 foot. The events of the siege of Antioch are given by Mr. Mills in his most interesting manner, and we regret that it is not in our power to follow him through all his lucid details. The city was invested, the plan of attack agreed upon; but the operations of the Crusades were so unskilful, that at the end of three months Antioch stood firm and uninjured. They had rioted, at the commencement, in unrestrained enjoyment of the corn and grapes in the delicious valleys that surround the capital: to their other distresses famine was now added, and made swifter havoc than the sword of the enemy. The camp exhibited the most dreadful appearance; and to such extremities were they driven, that it is recorded of the haughty Bohemond, that "flying some Turkish prisoners, he roasted them alive. He then exclaimed to the astonished bystanders, that his appetite would submit to necessity, and that during the famine he would greedily devour what at other times would be loathsome and disgusting." Under this terrible visitation, it is not to be wondered at that desertion multiplied. The Greek Taticus, Stephen of Blois, was the number; wary and politic, as his lord Alexius, under pretence of inducing his imperial master to open his granaries for their relief, he departed with all his soldiers, never to return; he was intercepted by Tancred, and, after a humiliating confession, pardoned, together with the holy Peter, whose zeal was in this instance tamed by the basest worldly-mindedness. Meanwhile the caliph Mosthadi of Egypt sent an embassy to the Christians, which, disguising their wretched condition, they received with boundless magnificence; but they resolutely refused to forego their project of rescuing the sacred Sepulchre. To their peaceful proposals more hostile measures succeeded. All the Mussulman princes and emirs of Syria, and those of Caesarea, Aleppo, and Em, endeavoured with 20,000 men to enter Antioch, assisted by a sortie from the city; but they were defeated: 2000 of the Turks fell in battle; their heads were cut off by their ferocious foes; some were sent with savage exultation to the Egyptian legates, and others were fixed on stakes around the camp, or shot into the town, in return for the perpetual insults and mockery of the people of Antioch. The storehouses of the Christians were now replenished by succours from Italy, Pisa, and Genoa, besides provisions, generously sent a large body of men to their assistance. The vessels arrived at the mouth of the Orontes, Raymond and Bohemond, with some regular bands of troops, went to escort them to the camp; but, on their return, they were intercepted by an ambuscade of the ever vigilant foe. Desperate was the struggle that succeeded, and eminent the deeds achieved; but the Latins were rendered savage by hope and hunger: a son of Baghasian, the emir of Antioch, 12 dependent emirs, and 2000 men of common rank, attested by their full furious prowess of their opponents. Their brutality on this occasion surpassed all former exhibitions; they dragged the corpses from the sepulchres in which they had been piously inhumed by their brethren, and 1500 of them were exposed on pikes to the weeping Turks. Humanity shudders at these horrid outrages; and we gladly escape from them to relate the final event: but wherever we turn our eyes over the pages before us, similar scenes of cruelty stare us in the face. Antioch was taken by stratagem.

[To be continued.]

Anecdote.—A word in season.—A Missionary in Charleston, S. C. says: "A child was asked if she attended the Sabbath School. She said she did not, she did not wish to go. I spoke to her of a little child who died but a few days before, a member of the school, and who it was hoped, from what she said, had gone to heaven. The heart of this little girl was touched; her mother being sick, I did not see her; said a few words to the dear child, and requested that she would be at the school the coming Sabbath. With the big tear ready to start from her eye, I left her. The impression was so powerful that she found her way to the Church, & is now one, said her teacher, who of all seems to promise fair for heaven."

[We are aware that some of the remarks in the following communication will clash with the opinions of some among our readers whom we are solicitous to please. They deserve serious and prayerful consideration however. There is more weight in them than many of the pious are ready to allow. Let our churches, we say, look seriously to that compromise they are making with an ungodly world, in order to exonerate themselves from a tax which Heaven has laid on them, and which they ought to deem it their privilege to bear.]

For the Boston Recorder.

"Be not unequally yoked together with unbelievers." Recent occurrences in the state of Massachusetts render the above passage peculiarly important. A question occurs to my mind, of no inconsiderable magnitude, upon which this passage of inspiration, with many others, has a bearing. The question is, what connexion has a church with the society among which it is mingled?

This question is not so justly answered by the lawyers of Massachusetts, in our opinion, as by the fact, that in the days of the Apostles a "religious society," distinct from or united with a church, is not recognized under the christian community. Is it not a little curious, that, at the present day, a community may become a "religious society," from the circumstance of there being three or four or more christians in it who possess internal piety, and who embrace the gospel? Our nation is denominated christian, because a few religious or pious inhabitants embrace christianity; though far the greater part of the people no more embrace it than the prince of darkness does; he speculatively "believes and trembles."

But our nation is christian in contradistinction from pagan. But will any one affirm that this is the only sense in which a church can be called christian? Are we not taught by high authority to mark the distinction between the Jew outwardly so, and the Jew inwardly so? That there is a distinction recognized by the Bible between the pious, regenerated believer and the christian, using the last term in contradistinction from pagans, no man of God will deny.

But has it come to this in Massachusetts, that men ordained to the gospel ministry, endeavouring to impose upon the world the idea that the "church is not known" in distinction from a society, or community or town in which it happens to exist? "Tell it not in Gath." What has become of the New Testament? If I am not very much mistaken, every gospel minister, or bishop, recognized in that volume, in pastoral connexion with any people, is found connected with a church composed of devoted followers of the Lamb. And I will confess myself very much in the mistake, if the term christian church is, in the New Testament, applied to any class of people except to those who were professedly devoted to the cause of Jesus, in distinction from the greater part of the community around them. And not to be misunderstood, I mean by such a church a body of people associated together, whom the Apostles often addressed in terms like these:—"Dear brethren," "Beloved brethren," &c. And we find that the epistles are generally, if not always addressed to the professed disciples of Christ, and closed with salutations to the same.

Originally then, the christian community (if these terms were ever thus connected) was simply the church, a body of pious christians by profession and practice. What falling away from gospel purity is then obvious in this day of reason. By what reasoning can the church be frittered away to the undefinable something, called a "religious society," or a "christian society"? How happens it that once in all ecclesiastical affairs, a society was not known, and that now in the same affairs, a church is not known? Could Paul now visit Massachusetts and pass through it by the command of his Master, doubtless he would pay but little deference to any "religious societies" which he might find associated together on any other principles than those of gospel piety. The opinions of civil judges in matters of religion would meet with little respect from one who would deem judicial oppression of the church a sure fruit of an antichristian age. And I am confident enough that, in settling over a flock as their pastor, he would pay little regard to the voice or vote of any community but the church. He never would forget the words of our Saviour to Peter, "Feed my sheep." "Feed my lambs." "Feed my sheep." "And Give not that which is holy to dogs." These expressions he would regard as pointing out his principal business.

That a society of people possessing no vital piety, have a right to settle over themselves a pious minister, is readily conceded; but that they ever would, is seriously doubted. But what have they to do with churches, or with the settlement of ministers over them? Nothing, is the reply, when churches do their duty. The fact is, (and sad enough it is) our course must be cast chiefly upon the churches. We cannot blame a society invited to unite with a church in settling and supporting a minister, if they comply. But we must always blame a church that voluntarily yokes itself with an unbelieving society, for the purpose of obtaining money to purchase the bread of life.

We cannot make custom authoritative. It appears to me that if churches felt the spirit of primitive days, they would proceed in regard to pastors, very differently from what they now do. Something like the following, I should expect, viz: Invite, engage to support, and ordain their Pastor, without consulting the surrounding world. The next simple step would be, to open doors of the sanctuary, and invite all to participate in the blessings of the gospel ministry, and to grant what pecuniary assistance they felt disposed; or what the law would compel them in that situation to grant. A closer union than this between churches and societies, has introduced the evils which Dedham, Princeton, and other places have experienced; and threatens a thousand others.

To this simple method you will object the poverty of some churches. But let it be remembered that this is a part of the "cost" which is first to be counted in becoming Christians. If the law of the state does not remedy the evil here suggested, it must be remedied by sister churches; which will readily be done if the spirit of primitive Christians revives. With poverty, churches must rather struggle, than say to the infidel, "buy us the bread of life," at the hazard of receiving a "serpent or a stone."

The stand which societies now possess is not so much assumed as sold by the churches which are departing from that self-denial which the religion of Jesus demands. If we yoke with them, and they be strongest, we must go with them. And if we are thus led into snare, a very fault is ours. What yoke was ever more unequal than that which binds together the Christian and the infidel or unbeliever? I. O.

For the Boston Recorder.

"The desert shall rejoice & blossom as the rose." Having occasion to travel through St. Lawrence County, N. Y. in July last, I tarried a few days in Potsdam, a central town on the turnpike, 23 miles east of Ogdensburg. Eighteen years ago, it was a wild desert. Now it is a handsome village; farms are under good improvement over a considerable part of the town; and there are 2500 inhabitants. They have an academy in the village, with one mile square of land appropriated to it; and about \$3000 in fund. Falls in the river against the village afford fine privileges for water machinery; which are already improved with a saw mill, grist mill, nailery, foundry, brewery, carding, cloth dress-

ing machine, &c; there is an excellent Presbyterian church of 120 members. Religious meetings are well attended.

I was present at the raising of a meeting-house. A clergyman providentially present was desired by the master workman (Mr. Reynolds,) to attend with them soon after sunrise, on the morning of the day for raising. He made a short address to the hands, (120, selected from the same town) gave out an appropriate Psalm, which was sung; and addressed the throne of grace; upon which the business of the day commenced. The timber was large, heavy and abundant; and the frame 64 feet by 46, with an elegant steeple. Just as the sun was sitting, the hands with crowds of spectators, were called to the body of the frame to receive another short address from the clergyman, to return their united thanks to God, that the business of the day, under his guardian care was happily finished, and to implore his benediction. Not an oath, nor an unbecoming word, did I hear during the day, either from the workmen, or among the crowds of spectators; nor an instance did I see of intoxication. A SPECTATOR.

For the Boston Recorder.

BENEVOLENT EDUCATION SOCIETY.

At an adjourned meeting of the Trustees of the Benevolent Education Society, held at the house of Rev. Paul Jewett, Fairhaven, Mr. Jonathan King, jun. Agent of the Society, reported the progress, which he had made. He has spent about six weeks—visited towns in the southern section of the County of Plymouth, and a few towns in other counties—has procured seventy-eight new members, and collected upwards of 280 dollars. This Agency has been attended with but little expense to the Society. Mr. K. was furnished with a horse for his journey by Mrs. Catharine Whittridge, and used his own chaise, free of expense. The hospitality of the people, whom he visited, made another important saving. Besides, to aid the funds of the Society, Mr. K. relinquished more than half of a very moderate compensation, which the board offered him for his services. Mr. King is continued Agent of the Society, and the christian public are assured, that full confidence may be placed in him. OLIVER CORN, a member of the Board.

OBITUARY.

For the Boston Recorder.

Rev. NOBLE EVERETT was born in Woodbury, Conn. March 3, 1747. Having entertained a hope that he had experienced the renovating influences of the Holy Spirit, he was desirous of serving God in the Gospel Ministry. Accordingly, after pursuing a regular course of academic studies, he received the honors of Yale College in the year 1775. Rev. Mr. Robbins, of Norfolk, and Rev. Dr. Bellamy, of Bethlem, Conn. directed his theological studies, and he was approved as a candidate for the gospel ministry, in 1776. After preaching at several places, he was directed by Divine Providence, to Wareham, in the County of Plymouth, Mass. where he received a call to take the pastoral care of the church, and was ordained, Oct. 15, 1782. He was married to Miss Abigail Lord, May 22, 1785, by whom he had nine children, all surviving him. As a scholar and divine, Mr. E. was respectable. For piety, candour, sincerity, and sound judgment, he was distinguished. He attacked a suitable importance to the doctrines of grace; of course, did not extend the right hand of Christian fellowship to persons of every creed, or no creed. He was distinguishing in his religious sentiments; and those holy doctrines, which were precious to his own soul, he inculcated on others. In the general strain of his preaching those subjects were much insisted on, which stain the pride of human glory, and exalt the Lord; because it is believed, that he preached the word. The pulpit talents of Mr. E. were not such as to exhibit him to the best advantage. There was nothing captivating either in his style or elocution; and yet the friends of gospel truth were often pleased, as well as profited by his discourses. He was frequently called during his ministry, to sit in ecclesiastical councils, and his presence on such occasions, was always desirable. His faithful, laborious and persevering attention to parochial duties will long be gratefully remembered by the people of his charge. In two extensive revivals of religion, he was unwearied in exertion—constant in season and out of season—teaching publicly, and from house to house. The last season of refreshing from the presence of the Lord, among the people of his charge, took place but a short time previous to his resting from his labours. It pleased the King of Zion to continue to him his mental and bodily energies, almost to the close of his life. About a week prior to his death, he rode eight miles, preached at a funeral, and returned; the next day he attended a funeral three miles distant. During his short confinement, he experienced some degree of mental derangement. In his lucid intervals, however, that hope which had cheered him through his pilgrimage, appeared unshaken, and he emphatically expressed a confidence that he had preached the true Gospel. On the 30th Dec. 1818, in the 73d year of his age, and the 38th of his ministry, he fell asleep. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars forever and ever." DANIEL.

FRESH GOODS.

JOHN B. JONES, No. 37, Market-street, has received per ship Triton, from Liverpool, 1 case new and very neat patterns of Jewelry, consisting of Pearl, Garnet, Topaz, Jet and Paste Ear Knobs, Brooches and Finger Rings, in sets to match, or separate.

1 case rich Indispensable Tops—Buckles—Waist and Shoe Claps—Snaps—Seals—and Keys—Ribbons—Chains—Medallions—Hooks & Eyes, and fancy Articles, &c.

1 case elegant Bronzed and Gilt Astral Shade, Mantle and Hanging Lamps—Watch Makers' Materials & Military Goods.—2 cases Britannia Tea and Coffee Pots—Table and Tea Spoons.

1 case fine Cutlery—1 do. plated Candlesticks—Snuffers and Trays—Decorative Stands—Table and Tea Spoons—Ladies' elegant Work Boxes—Ladies' Gold Patent Lovers—Watch Chains—Seals & Keys—elegant Steel and gilt Indispensable Claps, &c.

1 case very rich London Pearl Necklaces and Bracelets—Ear Drops—Head Ornaments and Brooches to match—Pearl, Topaz and Amethyst Rings—Pins and Ear Knobs—fine Gold, Jet, Set Jewelry—Jet Head Ornaments—Coral Necklaces and Ear Rings—Filligree and other Ornaments.—Ladies' elegant Musical Work Box, with fine gold implements. Aug. 17.

JUST published, and for sale at Lincoln & Edmonds, No. 53 Cornhill, and at Samuel T. Armstrong's, No. 50 Cornhill, Boston: Price 50 cts. A Review of Rev. Thomas Andrews's Essay on Divine Agency, by Rev. OTIS THOMPSON, of Rehoboth. Aug. 11, 1821. 8w*

NOTICE is hereby given, that the subscriber has been duly appointed Administrator of the Estate of JOSEPH BAXTER, late of Quincy, in the County of Norfolk, yeoman, deceased; and has taken upon himself that trust by giving bonds as the law directs. And all persons having demands upon the Estate of the said deceased, are required to exhibit the same, and all persons indebted to the said estate, are called upon to make payment to
JONATHAN BAXTER, Administrator.
Quincy, August 15, 1821.

CHRISTIAN PSALMODY.

JUST Published by SAMUEL T. ARMSTRONG, No. 50 Cornhill, Boston.

The Fifth Edition of Christian Psalmody, comprising Dr. Watts's Psalms and Hymns, bridged; with two hundred and thirty six new HYMNS, from other authors, and a full and complete INDEX OF SUBJECTS, and SERMONS, &c. By SAMUEL WORCESTER, D. D. cents bound, single \$7, 50 a dozen.

The following commendation of this work, deduced to a number of others which have been time to time handed the Publisher, is from a Committee appointed by the Massachusetts General Association, to advise with regard to revision or alteration in future editions, and whose inspection their present edition, and published. It is composed of the Rev. Messrs. W. R. FAY, REUBEN EMERSON, LEONARD W. D. D. SERENO E. DWIGHT and JOHN CUMMINGS. "The Committee named above, being applied to by the General Association of Massachusetts, have examined Dr. Worcester's edition of Christian Psalmody, & made ourselves acquainted in some measure, with his views and plan in execution.

"Though it appears to have been from first Dr. Worcester's desire, that his compilation and intended improvements should depend on Providence, upon their own merits, rather than upon any special recommendations, yet a matter of so much public interest & importance, some general testimonial seems to be proper. "It is about five years since the first edition of this Christian Psalmody was published, and the FIFTH EDITION is now in the Press. The book has been introduced into many Churches, and Societies, and so far as we have heard with high satisfaction—and the patronage continually increasing.

"As to the expediency of abridging Dr. Watts's Psalms and Hymns, Dr. Worcester seems to have been fully aware, that a difference of opinion and feeling would exist in the community, and for this he has provided by preparing two editions, according to his general plan for improvement; so that Societies and individuals may suit themselves either with Christian Psalmody, or with an improved edition of Watts's Psalms, with or without the Select Hymns. "Without expressing an opinion on the general question of abridgment, we think it right to say, that Dr. Worcester's abridgement appears to have been made with great care, and a sacred purpose, the view to Christian truth and sentiment. Watts should remain unaltered and unimpaired.

"The Selection of Hymns from various sources, is judiciously made, contains a great variety of metres and as a supplement to Watts highly valuable.

"The 'Key of Expression,' with which the notes in all their parts & forms are furnished, is inestimable importance, & has been spoken of those best versed in the science of music, as terms of unqualified commendation. It furnishes a necessary and intelligible guide to the performance of Church Music, such as can be had no other book. The vast utility of this singing Psalms and Hymns, is as obvious an application of musical characters in singing them, or any select pieces of Music.

"The Committee in giving this testimonial, tend no disparagement of any other collection of Psalms or Hymns. Per Order, WARREN Chairman of the Committee.

Recently Published, by the same Author, DR. WATT'S PSALMS AND HYMNS, Entire, i. e. the whole of Watts. This edition has been carefully revised and marked Directions for Musical Expression. \$7, 50 cents; 75 cents single.

Dr. WATT'S PSALMS AND HYMNS, Entire, together with Two Hundred Thirty Six well selected HYMNS, not in common edition of Watts, many of which WATTS HIMSELF, the rest by Steele, Bridges, Cowper, Newton, Hart, Stennet, worth, Scott, Robinson, Gibbons, Keen, Rippon, Jones, Bedome, Grigg, Dodd, Crutenden, Farwell, Lyndall, Green, Addison, Tate, Huntington, Medley, &c. and many others: by which it will be perceived, that Dr. W. has been at great labor and to make an excellent and valuable collection, and it is presumed it will be found Price, \$10.00 a dozen; \$1.00 single.

The SELECT HYMNS, can be had separate, stitched in blue paper, leather bound 25 cts. single, \$2.50 a dozen; or bound in cloth, \$3.75 a dozen.

SELECT HARMONY. Octavo, containing more than a Hundred Tunes, and Twenty Particular Pieces of approved excellence, and of a style and character suitable to public and private devotion. It has also the Rules of Music and is therefore suitable for Schools. \$5.00 a doz. 50 cents single.

Clergymen, and all others, are informed, that very liberal discounts are made from the retail price, when 100 or more is purchased extra Bindings can be had. 6w Sept.

IMPROVED EDITION OF

EDWARDS ON THE AFFECTIONS.

JUST published, and for sale by JAMES W. ING, at his Bookstore, No. 2, Cornhill, 75 cents in boards.

"THE TREATISE ON RELIGIOUS AFFECTIONS," by the late Rev. JOSEPH EDWARDS, A. M.; somewhat abridged by the moral of the principal Tautologies of the work; and by an Attempt to render the Language throughout more perspicuous and energetic, which is now added, A copious Index of the names of the persons to whom the work is dedicated. "It is no disparagement to any one to say, that the greatest Divine that the present century has produced. His book on Religious Affections, Essays on the Conversions in New England, discover his superior skill in experimental theology.—We take this opportunity of recommending, with all the energy of which we are capable, the Works of President Edwards."

London Evangel. Mag. Vol. III. p. 30. "The small work before us is an abridgement and an attempted improvement in point of practical treatises. We are not great admirers of abridgments, and have very little taste for improvements upon an author's style; yet we admit that the 'Treatise on Religious Affections' was susceptible of both. To give publicity to a work so admirably adapted to the present publication; and in the execution of his task, Mr. Ellery has succeeded beyond our expectations." Eclectic Review of Nov. 1820.

Alger's Elements of Orthography, new Book for Schools, 12 cts.
Watts on the Mind, with Questions, by Mason on Self Knowledge, with Questions, 62 1-2 cts. and 37 1-2 cts half bound. June 23. 4p3m

HABIT AND DRESS MAKING.

MRS. S. RICHARDS begs leave to inform her friends and the public that she has taken her old stand, in Milk-street, opposite the Court, where she will carry on the Dress Making in all its various branches, and most modern style; she likewise will express her gratitude to those ladies who have favored her with their patronage and also to the continuance of the same favors.
N. B. Wanted immediately, a number of young ladies as apprentices at the above business. Good recommendations will be required. Aug. 18.